SOCIAL PROGRESS

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SOCIAL PROGRESS

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Star Gazers

AT this happy Christmas time, our admiration is kindled anew by the "Wise Men" who came saying, "We have seen His star." There are great possibilities in star gazing. We have been accustomed in these modern times to the appellation—"A Star." Recently, the newspapers of the land carried pictures of 80,000 people at a world series ball game. They were there to see the base ball stars of the world. This month, thousands, who are devoted to higher education, will be thrilled by football stars. Every night in the year some hundreds of thousands, intent upon the values of educational films, will be gazing upon the moving picture stars. All of these are evening stars. Their day will soon be over; their names will soon be forgotten. "Behold they shall be as stubble."

But these star gazers followed the light of the "Morning Star," that light that "lighteth every man and that cometh into the world," whose light grows brighter and brighter and whose name shall never be forgotten. What a discovery those wise men made that day. *They came seeking* "The King of the Jews" and found the Savior of the world. Little did they dream, or do we dream, what one may find if he follows the light. Those who seek find

Him, find the grace of God in their hearts, a new philosophy of life, a new fullness of life, a new dynamic and a new pleasure of participation in the building of the Kingdom of Christ. These wise men came as star gazers and were transformed into worshipping, giving devotees.

They worshipped Him. A new allegiance came into their lives. Their souls were dominated by that supreme virtue, reverence. What a miracle of grace that a selfish, determined human bows in reverence before Jesus. That was a great start on the first Christmas day. What a miracle of grace if humanity would, this Christmas, bow before him in humility, reverence and trust. What a new earth it would be, for no man who bows his knee before Jesus in complete reverence will go out to trample on his fellow men.

They presented Him with gifts, gold, frankincense and myrrh—the best that they possessed. Their experience was not limited to exquisite, emotional joy, nor to mere intellectual apprehension, but they were driven by their experience to sacrificial giving. In His presence, these star gazers became star givers. These wise men set an example for all who would be wise. The supreme temptation of life is to get. When the devil took Jesus up into the mountain and tempted Him, he did it by an appeal to desire. He offered Jesus everything—he could give Him nothing. When we come to Jesus, He demands everything and gives the best.

Again, it is Christmas time. The air is filled with Christmas songs and homes are filled with Christmas giving. Millions of people will go through the motions of Christmas but miss the heart of it and the day after will be terribly tired and will find their lives empty and dreary. For more than nineteen hundred years, the world has been celebrating Christmas, yet what an unchristian world it is. The world is much the same kind of a world as was that over which Jesus wept. A hating, grasping, warring, wailing, broken hearted, sinful world that does not know what is wrong with it. All of the saloon keepers will put Christmas wreaths in their windows and sell concentrated hell over their bars and make a travesty of the birthday of the Son of God. May God forgive them; they know not what they do. God forgive us; we have not taught them better. So long as this world follows the Prince of Darkness, it will never know the blessedness that can come through the Light of the world.

The governments of the world are tinkering, with more or less wisdom, with the symptoms of the troubles of the world. Let us not deprecate such activities. The physician does much when he only alleviates pain. But the governments of the world never deal with the fundamental causes of the troubles of humanity. Increasingly we are discovering the unsuspected healing qualities of light. Increasingly may we discover the healing powers of the Light of the world. Jesus alone can deal with the sin of the world, which is the cause of humanity's troubles. Oh, that humanity might this Christmas worship and give to Him their best. That day the economic injustices of the world would be gone; the liquor business would be annihilated; the sword would be beaten into the pruning hook, and the Kingdom of God, which is "Righteousness, joy and peace" would be here. The human race will not do that until the Christian church does it. The church must come to Him and be taught, must bow in submission and give her best.

How shall we give to Him our best? By giving it to a needy world. Not necessarily gold, frankincense and myrrh, but by Christian living in our homes, in our social circles, in our teaching, in our business and in our Christian citizenship. God make us to be great star gazers, great worshippers and great givers.

—J. A. S.

A Christmas Prayer

WE OPEN here our treasures and our gifts;
And some of it is gold,
And some is frankincense,
And some is myrrh;
For some has come from plenty,
Some from joy,
And some from deepest sorrow of the soul.
But Thou, O God, dost know the gift is love,
Our pledge of peace, our promise of good will.
Accept the gift and all the life we bring.

*—Herbert H. Hines**

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* From "Quotable Poems" Volume One, by T. C. Clark and E. A. Gillespie, Willett, Clark & Company.

A Query

FATHER, why is my skin white—
And why is their skin black?
Is it so that snobbish folk
Can shun—and turn their back?

Is it so, that poorest streets
Are filled with darkest hue?
And cast-off clothes are given to him
Who cannot buy them new?

Is it meant to hurt a heart
So deep, it won't erase?
Is it so—that white man's ego
Still can keep its place?

Father, when will we discover
Human souls are all the same—
Color doesn't go heart deep
And skin is just a picture frame?

Nations rise and then grow weak,
What is great one day—may fall.
Will the future not turn tables
And the black rise over all?

Father, why is my skin white?
And why is their skin black?
Will it some day teach a lesson,
Brotherhood—which now we lack?

—Ruth Francis, Class of 1937, Schauffler School. Reprinted from The Schauffler Quarterly, April, 1934.

Christian America's Debt to the Negro

By Wm. Hallock Johnson*

WHEN the Mayflower landed at Plymouth Rock in 1620, bearing with the Pilgrim Fathers what has been called "the homeless conscience of the race," it was preceded by a few months by a slave ship which brought its cargo to Jamestown, Virginia. The relations between these two streams of immigration, the one seeking religious liberty and the other brought into involuntary servitude, largely dominated American history in the middle decades of the nineteenth century. The contrast and contradiction in American life was clearly realized by the founders of the Republic. Thomas Jefferson, who wrote in the Declaration of Independence that all men are created equal, confessed, in speaking of slavery, "I tremble for my country when I reflect that God is just." Abraham Lincoln brought home this inconsistency to the conscience of the nation when he declared, "This government cannot endure permanently half slave and half free."

Another series of comparisons may be drawn to show the progress of the Negro and the improvement that has been made in the relations between the races. A southern statesman many years ago declared that when he found a Negro who could understand Latin he would believe that the Negro had a soul. A relative of this same statesman has been for some years an honored trustee of Lincoln University. A Pennsylvania manufacturer of canes and umbrellas named Erasmus Pierce used to send vessels to Africa to secure ivory, and it is said that at times these vessels brought back as well a cargo of slaves. His son, the Rev. Epaminondas Pierce, in his desire to atone for what he regarded as his father's fault, went as a missionary to Africa and at his death left to Lincoln University one of the largest legacies it has ever received. In 1857 the Dred Scott decision was handed down by the United States Supreme Court declaring that slaves were property, and that

* President, Lincoln University, Pa.

no slave or descendant of a slave could be a citizen of the United States or could have any rights in a Federal court. Seventy-three years later the United States Senate rejected the nomination to the Supreme Court of Judge John J. Parker of North Carolina who was on record as opposing the participation of the Negro in politics. The rejection of Judge Parker, it was recognized, was mainly due to the opposition of Negro citizens to his confirmation.

There is a sharp difference of opinion among influential Negro leaders as to methods now most likely to promote the welfare of the race. One school of thought would carry on an aggressive campaign for the full legal and political rights of the Negro and would fight with every legal and political weapon against the compulsory segregation of the colored group, whether in residence districts, in schools, in public conveyances or in places of entertainment. The program here indicated is that of the National Association for the Advancement of the Colored People and finds encouragement in the present political situation. The shift in population since the World War has rapidly increased the Negro population and the number of Negro voters in the North. This vote, no longer committed to a single political party, has now, if united, a balance of power in a number of northern states, and it is naturally courted by both political parties. A stringent "civil rights" bill has recently been passed in Pennsylvania, and it is said that the late Senator Huey Long had definite plans to give the ballot to thousands of Negroes in Louisiana. This program in general seeks to break down the walls of separation and to secure for the Negro in every part of the country the greatest possible integration into every department of American life.

Another and opposite program found a spokesman in Dr. W. E. B. Du Bois before his recent resignation as editor of the "Crisis" magazine. This may be called the policy of voluntary segregation. It is based upon a profound discouragement with the present situation and a conviction that the advancement of the Negro in education, in economic status, in influence upon the cultural life of America in the fields of music, literature and art, even when coupled as in the majority of states with free access to the ballot, will not remove the discriminations and disabilities which still beset his pathway. The Negro, it is held, must build up

by his own efforts a parallel civilization, as self-contained and independent as possible, side by side with the white civilization of America. A recent writer on race relations says that tendencies "point to the development of a definitely bi-racial society in America within a period from twenty-five to fifty years." The creation of a separate Negro State to be carved out of the Black Belt of the South has even been seriously advocated. The creation of such a state, in which the colored population would be concentrated and would be free to work out their own destiny, is a policy of doubtful wisdom aside from the practical difficulties in its way.

Economic conditions during the depression have furnished a fertile field for communistic agitation. The activities of communists in the Scottsboro case have received wide publicity, but there is no evidence of any general movement favoring this form of organization. As one critic has put it, the Negro is already too familiar with being told when and where he must work.

Christian America as represented in the white churches is hopelessly in debt to the Negro. It is in debt to the Negro economically because a substantial part of the wealth of America was the result of unrequited toil. White Christians of America are in debt to the Negro morally because of the corporate responsibility which they share as citizens for the cruelties and injustices inherent in the system of slavery. How can this two-fold debt be paid? Christians who are on the white side of the line can pay that debt, if at all, only by giving to the Negro the best that they have, namely Christian education.

The late Dr. Isaac N. Rendall of Lincoln University said at its Fiftieth Anniversary in 1904, "I would as soon think of giving to the Negro a different education as I would of giving him a different air to breathe." It would be unreasonable to offer him a different Christianity. The tie of religion which binds us together is stronger than the difference of race. Through Jesus Christ we both have access in one spirit unto the Father. We both believe that Christianity is intended for men of every kindred, race and tongue, and we both believe it to be the power of God unto salvation—and unto salvation to the uttermost—to everyone that believeth.

(Continued on page 22)

Crime and Juvenile Delinquency

By Joseph S. Roucek

Editor's Note—*This is the first of a series of articles on Crime and Juvenile Delinquency, written by Dr. Joseph S. Roucek, Professor of General Education in New York University. Dr. J. W. Claudy, who introduces the series is Superintendent of the Rockview Farm Prison, Bellefonte, Pa. Because of his former relationship to this Board as Director of the Department of Social Education, and his present connection with the penal institution, Dr. Claudy is thoroughly familiar with this problem from the viewpoint of both the church and the state.*

Introduction

Social pathology is concerned with symptoms. That crime is one of the most serious manifestations of social disorder, is evident without argument. The word "Prevention" has bulked large for the last decade. We recognize it as one of the fundamental procedures of medicine, sanitation, transportation, education and numerous other things that affect our lives and happiness.

That crime and delinquency can be prevented to some extent is a foregone conclusion. It is now a well established fact that certain congested areas of population are the breeding places of crime and delinquency. The causes, we are beginning to realize, are numerous and can hardly be summed up in the limited scope of the papers that follow. Just to open up the avenues of information to the average reader, it is now, and has been, a well established fact that the factors of economic history, economics, social employment, psychology, psychiatry, and others all enter into crime.

Dr. Roucek, who has written these articles, is a trained sociologist, and has had practical experience in penal institutions. These articles have been written with a view to bringing to the attention of the Churches and Clergy, as well as the laiety, certain aspects of this problem which might not otherwise be easily obtainable.—*J. W. Claudy.*

I

The Church and Juvenile Delinquency

THERE are, of course, a number of factors contributing to the risks of juvenile delinquency. We can summarize them conveniently as follows: (1) the relationship of the home and the child; (2) the relationship of the child to the church; (3) the influence of leisure time activities; (4) the menace of idleness and vocational unfitness as causative factors in delinquency; (5) the importance of early diagnosis and treatment of the mentally and emotionally defective.

We shall limit ourselves this time only to the relationship of the delinquents to the church.

Although the church of today should play even a more important part than yesterday, the fact remains that its functions are not as extensive as they should be. Speaking very broadly, in agrarian society the influences of the church surrounding a person were steady, uniform, harmonious, and consistent. The church was the most important social institution, around which was centralized the whole community life. In such a community the individual was behaving according to the definite standards set by the community and the church was ready to enforce them through public opinion. Within such a group there were very few crimes, and those which occurred were usually committed by nonresidents or by members of the community upon non-members. In short, the juvenile delinquency hardly existed in such a society because the standards of the church were quite definite, because the church served as a centre of the community and of its social life, and because the morals propounded by the church were enforced by the community.

The predominance of the industrial type of civilization of today changes this whole background. The traditional standards of society are in a constant state of flux and fluctuation. Well-defined traditions, folkways, and local pride, centralized around the community church, are weakened, and in some cases changed out of all their proportion. The former interest and pride in the leadership of the church are supplanted, in many cases, by apathy and indifference to the affairs of the community. This can be easily

understood if we analyze the influence of the improved transportation facilities on the mobility of the people. The intermixture of racial and religious aliens within our national life has been another factor in the situation.

Economic standards are also contributing factors. Generally speaking, in the agrarian type of civilization habits of team-work, pride in locality and institutions and strong leadership produced mentality which often found its reward in the spirit of simple co-operation and spiritual satisfaction. But the industrial civilization has set different standards. The accumulation of money and wealth and the acquisition of power is the predominant motive of the industrial civilization. The ruthless struggle for economic rewards is one of the most obvious characteristics of our days. In such a struggle there cannot be much attention paid to the moral and social standards, and the tendency is to give only a lip-service to the church on Sunday and follow the most ruthless practices on Monday. With the economic ups-and-downs have come the eras of disappointment, discouragement, indifference, and withdrawal from the religious and social life of the community.

In some cases the church itself has sold out to the economic prospects. The adoption of the business methods by some religious denominations, and the decline of the interest of some churches in moral and religious issue have not helped to sustain the needed prestige in the affairs of organized religion.

In the industrial type of civilization, the church faces quite a different type of problem than in the previous times. People who live in rooming houses and hotels and apartments are less prone to look upon their church as the centrum of all their activities. Some studies have shown significantly that certain city areas, characterized by certain housing conditions, by more division of sentiments, more indifference to social life, by less effective informal means of social control, and by less adjusting of difficulties through personal contacts, are the areas of juvenile delinquency.

In this general setting the problem of juvenile delinquency is constantly growing. In 1931 the "Report on the Child Offender in the Federal System of Justice to the National Commission of Law Observance and Enforcement" stated that "the average age of the prisoner is getting lower. When you see men marching to the mess hall, the small percentage of grey-haired men is marked

in comparison with what it was ten years ago. To see sixteen to twenty year old boys in state prisons as well as in reformatories is not unusual. A new type of crook is coming into our institutions—the reckless young fellow who has not had a long apprenticeship in crime, except in boy gang life. The problem now is not the old fellow who has done a lot of time, but the young fellow who has never been under restraint of any sort, who pulled a hold-up which did not come off as he planned, and now faces a long term. He is hard to handle because he lacks experience and is prematurely cynical."

Such opinion is fully justified. But one must not blame the juvenile delinquent entirely for his behavior. Within the sphere of our changing mores, folkways and standards, such a child is puzzled and often does not know what is wrong and what is right. Not being acquainted in many cases with the leadership of the local church, he often follows standards which are right to him, but fully antisocial to society. His personality, subject to the conflicting and questionable standards is disrupted, confused, and socially disintegrated. Social mobility, competition and conflict are bearing their fruit. The traditional social restrictions, so closely identified with the church, have been supplanted by an individualistic ideology, which is frequently identified with a criminal ideology.

In summary, we might say that the old agencies of control in the local community, led formerly by the church, have weakened, although the need of control has been more needed than ever. The new standards have been set up, the achievement of which often is built up on the background of crime.

This general set-up is closely and inseparably identified with the problem of juvenile delinquency. We cannot blame the church at all for the problem, and this must be emphasized. What is needed, however, is to recognize the present state of affairs and try to adjust the church to the needs of our changing times. It is the responsibility of the church to find the ways and means of establishing the new social standards, to get the masses to recognize their validity, and to act as a means of prevention of juvenile delinquency. A more concrete aspect of this task will be discussed in our next article.

PRISON CHAPLAINS TO BE APPOINTED BY CHURCH AGENCY—*Vital Religion To Be Emphasized*

Protestant chaplains in Federal prisons hereafter are to be selected by the Federal Council of Churches representing the Churches of America, as a result of an arrangement made on request of the Bureau of Prisons of the Department of Justice at Washington. The prison religious work is designed by Commissioner Sanford Bates of the Bureau of Prisons to appeal to prisoners not as a part of prison discipline but as the personal ministry of the Church. The Federal Council will also train the chaplains and have a part in supervising all the religious work in the prisons.

"All our devices and means of rehabilitation fail," said U. S. Attorney General Homer Cummings in announcing the new selective and supervisory arrangements, "unless the individual prisoner upon his return to the world has the will to go straight. The part of religion in the process of rehabilitation must be embodied in the living example of a chaplain who can teach his fellows how to live."

Vital religious work will be carried on in every penal institution. This is to include not only public worship but also religious education and personal religious counseling.

The project will be made effective in all federal institutions. These are eight prisons, two reformatories, a number of reform camps, the Narcotic Farm at Lexington, Kentucky, and several large new federal jails.

After the arrangement has been well tried out it will, according to plans, be extended to the 100 or more state prisons and probably to the more important city institutions.

LAYMEN ORGANIZE FOR CHARACTER EDUCATION

Christian laymen of America have formed an organization to provide effective Christian character education to underprivileged children, unreached children and unchurched children. This is the National Laymen's Commission on Christian Character Education, and is a united Protestant organization. It represents the Home Missions Councils, the Federal Council of Churches and other interdenominational agencies. Officially, however, it is a committee of the board of trustees of the International Council of Religious Education. Russell Colgate is chairman of the commissions.*

Increased Church school attendance and rehabilitation of life in families in which there is juvenile delinquency are among the objects of the laymen's commission. Clubs and camps for unreached boys and girls and community summer projects in underprivileged areas through missionary extension of the Vacation Church School are others.

The formation of the laymen's commission under the ægis of the International Council follows an action taken by the Cincinnati General Assembly in May, 1935. The Assembly commended the "program of extension" of the International Council as "representing the cooperation of 40 evangelical denominations in this country," and approved "the cooperation of the Board of Christian Education and all Presbyterian churches in the effort to reach with the gospel the 17,000 children and youth between the ages of 6 and 8 who are now under public instruction but without positive Christian training."

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* Organization of the above commission was first publicly announced at a luncheon conference held by the Religious Education Foundation at the Lawyers Club, New York, October 16, 1935, with addresses by Mr. Colgate on "The Laymen's Task"; Dr. Harold McAfee Robinson, acting general secretary of the International Council of Religious Education, on "A Protestant Program of Christian Character Education"; Sanford Bates, head of the Federal Bureau of Prisons, on "Juvenile Delinquency," and others.

Worship and the Kingdom of God

By Paul S. Wright*

AS TRUE as that man is a social animal, is its unhappy corollary that in no other area of his life does he demonstrate such pathetic ineffectiveness. Like the proverbial husband-wife relationship (a phase of the larger problem), men cannot live without, nor can they live with, each other. We mark with alarm the growing disparity between accomplishments in other directions and failure to achieve right social living. Lucia Trent, writing, I believe in the Christian Century, laments this unfortunate anomoly in words which express concern we all must have felt:

"We can build a tower
With a thousand pointed lights,
But we cannot find the formula
For simple human rights.

We can count the distance
From star to traveling star,
And yet we keep our brothers cowed
Behind a prison bar.

We can plow the ocean,
We can girdle the sky,
While bound in grinding cotton mills
We let our children die."

It is a poem whose theme admits of almost indefinite elaboration, and to which from time to time, each of us, in a mood of despair or of irony or of doubtful humor, has added a stanza.

But there is a streak of gold across even this dark sky. I do not refer to the dawning of "enlightened self-interest"—nor yet to the attitude of the man, soft-hearted but irresponsible, who wishes as he reads in his morning newspaper of the ingenious poisons and gases to be employed by Mussolini in his campaign against the barefooted Ethiopians, that human compassion might be as

*Pastor of the First Presbyterian Church of Oklahoma City, Okla.

skilled as lust and avarice. Our darkness-weary world will find in neither of these that "light which shineth more and more unto the perfect day." But watchmen are upon the mountain tops, and although the vale below be dark, across the far horizon, they see the shining messenger of the dawn. "The Kingdom of God is at hand." In the direction of their uplifted faces is our hope.

Builders

The Kingdom of God is a religious concept, and its realization will be accomplished through religious men. It will involve economics, but economics purged of its secularism and materialism. It will use the science of sociology, but a sociology whose subject is "men," God's sons, not "man," a biological phenomenon. It will call upon all the resources of human wisdom, but human wisdom whose eyes have been "washed in the fire," exercised in the fear of God. It will lay hold on life from above and organize it according to a heavenly pattern. Through and through it will be motivated and directed by the Divine. Therefore, worship will be of the essence of it. In the last chapter of his book, "Reality in Worship," Dr. Sperry beautifully develops the thought that "The worship of God is a mountain pass between man and man, and it is a pass which deliberately goes over the summit, rather than through a narrow defile." He quotes a passage to illustrate his theme,—"Professor Tyndall was the first to turn the summit of the Matterhorn into a pass. He went up the Breuil side and came down upon Zermatt,—" and adds this comment, "The account of that climb from Italy over into Switzerland might serve as a parable interpreting a noble verse in the prophecy of Isaiah, 'I will make all my mountains a way.' The Kingdom of God is not achieved through any short-cut way, its builders must go 'over the summit.' "

"Our Father"

Christian worship is a social compact. It is such even when it may be the secret tryst of the soul with God. For the door of the closet which shuts out the world, shuts in the man; and the man carries with him into the solitary place those strong cords of memory, of sympathy, of imagination, which still bind him to his fellows. He cannot lose them, although they may have lost

him. And thus, even in his aloneness, he naturally and properly says, "Our Father." We do not often linger long and meditatively over that inclusive possessive "our." We say it as a formula, we do not pray it as an act of worship. But if we delay long enough as we pronounce it for memory to recall beloved faces, for sympathy to people our seclusion with a host whose various moods and needs are felt along the heart, for imagination to make "come alive" the world in which our life is lived, we become—quite without having striven for it—members in a beloved community. We bring them with us as we present ourselves before God. "There seem to be two kinds of enlargement of the heart," writes a beloved minister to friends in a church which he served. "Our dear doctors warn us against one kind. But there is another kind, of which Paul wrote to one of his churches, a kind that means, not disease and anxiety, but health and peace and joy, and that comes by such experiences as we had with you. And as Paul wrote to his friends at Corinth, so now we write to you, 'Our hearts are enlarged toward you.'" Who has not felt this "enlargement" even toward "those who despitefully use you," as he has knelt alone in prayer? Practical common sense may well pause to question whether there is not something more than pious prejudice in the conviction of Christians that the prayerful use of this word "our" by the statesmen and business leaders of the world would go a long way toward the right adjustment of social problems.

With One Accord

But it is when worshippers are "all with one accord in one place" that the value of worship for social ends is most potent. Modern man suffers the anomoly of unrelatedness just at a time when telephone, radio, and rapid transportation seem to have bridged over the gulf between himself and the world. Actually, however, his sense of continuity is so constricted that he is aware only of very tenuous liasons between himself and the vast system of things not himself. Certainly he has no sense of responsibility for the way the world is going. His great need is integration with a meaningful and worthful Larger Life. As a citizen he may find this in his community membership; as a patriot in devotion to the

Nation; as a humanitarian in the service of international co-operation; as a Christian in enlistment in the cause of God's Kingdom. Our concern is to destroy his isolation by tying him in with the whole of things, both for his own salvation and the good of the Kingdom.

"Thus Saith the Lord"

Integration may be accomplished through public worship. The sermon may do this,—and it may not! Certainly, the "social note" ought to be sounded out from the pulpits of the Christian Church. And back of it let there be the religious conviction, "Thus saith the Lord." The sermon may deal with economics, but it will not be a lecture on economics. God's rule in our business world, and not merely a shuffling of the earthly order, is the evangelist's message. Yet it is doubtful if the sermon can do in the cause of the Kingdom what the hymns and the reading of the Scriptures and the prayer may do. Too often it lacks tact, although it may have truth; it is interpreted by listeners as the opinion of the individual; and it is not received with the uncritical emotional response given to the rest of the service. The place of the hymn in indoctrinating an age with Christian teaching is too well known to be repeated here. The Lollards and Wesleys have led the way. And today through poetry and song, the spirit and power of the Kingdom are felt. The hymnals of the future shall give us a new confessional through which we may offer ourselves to God for pardon for social sins, and they shall instruct us as well in the program of a Christian social order. We are finding that something of Christian robustness is lacking in most of the jingles wrongly called "evangelistic hymns," and we are turning to a diet of meat, even in singing!

And the Scriptures may be read in such a way that for the moment Isaiah, or Jeremiah, or Amos, or Jesus, or James, or the loving, possession-sharing church of the first century shall speak with convincing voice in the sanctuary. It is difficult for the congregation to detect the authentic voice of the Spirit if the voice of the leader is muffled, or if his lips stumble over the pronunciation of a name or word. But these are points of technique which every leader of worship will seek to master,—nor let him forget also through imagination to identify himself with the voice of

the Spirit until he himself is that Voice speaking from the pages of Holy Writ.

Prayer and Power

More than any other act of worship, it is the experience of prayer which binds a worshipper to God, and to the world now seen as His. One of Dr. Gilkey's parishioners professed his attitude to street car motormen and conductors was sanctified through a prayer offered in that Chicago church in which the minister prayed for those who had labored that they might worship. Another minister prayed for taxicab drivers when it was brought to his attention that one of them listened regularly to him through the car-radio. The heart of the congregation is deeply moved as it identifies itself in the solemn moment of insight and quickening (which is prayer) with a world suffering from social sin and needing social redemption. Here is power ready at hand to be released for programs of social action. "Lord, teach us to pray."

Star of Bethlehem

O Star that led the Wise Men from the East,
Shine on our revels—sanctify our feast!

They sought the Prince of Peace: we seek Him, too:
But not with myrrh and frankincense—with rue,

The Flower of Repentance, meet for those
Who saw the Light and yet the Darkness chose.

Though sometimes it may wax and sometimes wane,
Yet beams that Star—yet beckons us again;

Eternal challenge to the mystic Quest
For Peace, which, till he find, man may not rest.

And it shall shine until its task be done,
With all men Brothers, and all nations One.

Shine on our revels—sanctify our feast,
O Star that led the Wise Men from the East!

*—Florence Van Cleve**

* From "Quotable Poems," Volume Two, by Thomas Curtis Clark, Willett, Clark & Company.

Traffic Deaths Soar

National Safety Council Blames Repeal

By W. G. Calderwood

REPEAL Associates is the successor of the Association Against the Prohibition Amendment which led the fight for the repeal of the dry provision of the Federal Constitution. It finds itself up against the unhappy results of legalized liquor. The calamitous evils of repeal, which day by day and in every way are getting worse and worse, include the devastating record of increasing traffic accidents in the face of the new safety devices which are built into the modern motor vehicles, and the many safety drives that have been inaugurated. So Captain William H. Stayton, the outstanding wet tycoon, takes his pencil and scratch pad and figures out, probably to the satisfaction of his Repeal Associates, that alcohol is not much of a factor in the death and disaster which result from traffic tragedies.

But he adroitly ignores the facts. The official records show that in 1933, the first "beer" year, traffic deaths shot up from 23.6 to 25.0 per 100,000 population; and deaths per 10,000 registered cars, from 12.2 to 13.2; and deaths per 10,000,000 gallons of gas consumed from 20.7 to 22.0. Thus, by every test there was a sharp advance in traffic disasters after the legalization of beer.

In 1934, with both beer and other intoxicants legalized, a further sharp bulge in traffic fatalities was recorded. The rate of deaths per 100,000 population jumped from 25.0 in 1933 to 28.1 in 1934; deaths per 10,000 registered motor vehicles from 13.2 to 14.3, and deaths per 10,000,000 gallons of gas consumed from 22.0 to 23.3.

Public Safety Magazine, the official organ of The National Safety Council, in its February, 1935, number states:

"A nine months' study of 1934 and 1933, covering half of the country showed that 'had-been-drinking' drivers in fatal accidents increased 21% and pedestrians 53%."

The same issue stated that motor vehicle registrations had increased only 4%, and the consumption of gas only 7% during the period under study.—*Twentieth Century Progress, September, 1935.*

The Child Worker*

By Homer Folks

Chairman of the National Child Labor Committee

THE economic excuse for child employment no longer exists. Mechanical productivity has attained a pitch where the difficulty will be, not to find enough people to do the work, but to provide all the workers with employment. President Roosevelt estimated on September 11 that development of new methods in industry had created such efficiency that, if the full production of 1929 were resumed tomorrow, only 80 per cent of the man power that was used in 1929 would be required. This 20 per cent residuum, translated into human terms, represents an army of seven and a half million men and women, many with children dependent on their support. With millions of unemployed adults waiting to be reabsorbed into industry, the use of cheap child labor becomes not only unnecessary but indefensible.

Business conditions are improving, but hitherto it has been precisely in times of reviving industry that child labor has strengthened its hold. At the present moment, the return of cheap child labor on a large scale is a very real threat. Low-paid children are being sought, instead of adults, for many of the new jobs that are opening up. What can prevent this? The child labor provisions of the industrial codes have gone. State laws? Only 7 of our 48 states have adopted the 16-year age minimum for work during school hours, a standard which industry accepted and to which it adjusted its operations during the two years the codes were in operation. Nine states, through harmful exemptions in their statutes, still permit children *under 14* to work in industry, in some cases in manufacturing industries, and even during school hours.

Already instances of severe abuse of children have come to light and reports from several state departments of labor show large increases in the number of work permits issued to children. Neither an out-moded state law nor the fading memory of code regulation has proved sufficient to protect boys and girls from

* Reprinted from "The American Child," November, 1935.

the sweatshop and mill. A return of child labor can be prevented only through renewal of federal control and this in turn depends upon ratification of the Federal Child Labor Amendment—an enabling act—conferring upon Congress the power to "limit, regulate and prohibit the labor of persons under eighteen years of age." Twenty-four states have already ratified; 12 more must do so before Congress can again protect American children.

Three times—under the Federal Child Labor Laws of 1916 and 1919 before they were declared unconstitutional, and again under the industrial codes—federal regulation of child employment has been an unquestioned success, *while it lasted.* With federal control removed, we are now seeing the beginning of a return—*another* return—to child labor. Must we stand by and helplessly await the end results: thousands of twisted, labor-stunted young lives? Preventive medicine has saved us much in suffering, in financial burden; it is time we tried more prevention in the field of child protection. Child labor, like a poisonous weed, has been cut down three times, but its roots are still alive, and now are sending up new shoots. *Now,* while the evil is weak, *now,* before it regains a strangle-hold on industry, *now* is the time to root it out forever—by ratification of the Child Labor Amendment.

This cannot be done in a day, a month. The ground must be prepared. In some parts of the country, the tools must be forged with which to fight. That is why the call is going out this fall, not only to the eight states which hold regular legislative sessions in 1936, but to all the states which have not yet ratified the Child Labor Amendment: A call for the rallying of the organizations and the individuals who demand that child labor must go, and that the Child Labor Amendment must be adopted to bring this about.

CHILDREN'S CHARTER*

For every child protection against labor that stunts growth, either physical or mental, that limits education, that deprives children of the right of comradeship, of play and of joy—

For every child these rights, regardless of race, or color, or situation, wherever he may live, under the protection of the American flag.

* From the Children's Charter, formulated at the White House Conference on Child Health and Protection.

Christian America's Debt to the Negro

(Continued from page 7)

That Christian education will produce the finest type of character and the highest measure of usefulness may be shown by several examples.

A graduate from the College and Theological Seminary of Lincoln University some fifty years ago started a Presbyterian church in Oxford, N. C. Some land that was used as the dumping place for the town was acquired, graded off and beautified, and through the generosity of friends and the official board of the church handsome buildings were erected. The founder and principal of the school has the high respect and confidence of people of all classes. His influence is felt for good throughout the entire community and indeed throughout the state. The school commencement last May was attended by a multitude of people from far and wide, and in their appearance, dress and manners and in the looks of their cars there was no evidence of the current depression.

Some years ago a poor boy from the cotton fields of South Carolina came to Lincoln University, and after graduation studied medicine and started to practice in Jersey City. He became a Presbyterian elder, a leader in his profession, a member of the National Interracial Commission and was selected in 1924 to second the nomination of President Coolidge at the Cleveland convention. At his funeral a few years later, amid the profusion of flowers, was a bouquet on the pulpit from the White House. He was called by his former pastors "beloved physician" and "the best loved citizen of Jersey City."

At the beginning of the century another graduate of the University selected southern Georgia as his field of ministerial and educational work. Through the liberality of friends in the North and the state educational authorities he built up what is now the Georgia N. and A. College at Albany, Ga. He has exerted a wide influence in the church and in the state, and at a large Negro Baptist convention recently held he was introduced with the words, "He is our spokesman in every movement in this state for the progress of our people."

More recently a young man from Pennsylvania graduated from the Theological Seminary and has been for many years the pastor

of a Presbyterian church in Pittsburgh. He has one of the largest colored Presbyterian churches in the country and is called by his ministerial brethren "a live wire," "a fine type of Christian gentleman," "a credit to your institution" and "the best organizer in this Presbytery." He is in wide demand not only in the colored but in some of the white churches as a leader in evangelistic work. A neighboring physician says, "I never enter the sick room without finding that the pastor has been there before me," and when a community mass meeting composed of both white and colored people and of Protestants, Jews and Roman Catholics was held a few months ago, this pastor was chosen as the chairman of the meeting.

A colored writer has said that "the Negro church is the most powerful agency we command for moving forward the race as a mass." As Presbyterians we believe that education and religion must go together. Without Christian education both white men and colored men are problems; with it they become solutions.

We Need the Negro*

The practical effect of the esteem and prestige that is gradually coming to these best elements of the Negro's life will be to emphasize his racialisms. So that it seems with the present trends continuing there will be a positive accentuation of the Negro's racial traits with the further progress of his cultural and social assimilation. . . . This is unique in history, so far as we know, and makes a real paradox of the present situation. Out of this very fact, however, comes the greatest challenge and the greatest hope. For although there will be many practical adjustments to be worked out between the two races in this country, once the idea gets established in the general mind that the Negro is on the whole more of an asset than a liability, the attitude favorable to rapid improvement of race relations will have been achieved. Nothing will bring this to pass more quickly or justifiably than the idea that the Negro's temperament and its gifts make him a spiritually needed and culturally desirable factor in American life.

* From "The Negro in American Life," by Alain Locke, in "Moral Welfare" for March 1931.

Books and the Brotherhood

By Arthur Burd McCormick*

A MAN'S study is a sort of watch-tower: "Watchman, what of the night?" In the books of the year are there any signs of the dawning of a new day for a weary and waiting world? In seeking for some answer to the question let us interview some of the books we have read in the past twelve months to see what answer they may have to give to our question.

Lying at my right hand is Franz Werfel's *The Forty Days of Musa Dagh*, for I have just finished re-reading it. With it we begin. The author tells us that the book was conceived in March of 1929, in the course of a stay in Damascus. The miserable sight of some maimed and famished-looking refugee children, working in a carpet factory, gave him the final impulse to snatch from the Hades of all that was, this incomprehensible destiny of the Armenian nation. A year ago the book appeared in America and became instantly popular, although it is not an easy volume to read. It is long, involved, and, in parts, heart-rending. The immemorial sufferings of this oldest Christian nation are told with gripping power and with wise restraint—the author does not overwork his sympathetic imagination. We were beginning to forget the awful tale of the massacre and deportation of the Armenians in the days of the World-War, the horrible cruelty of the Young Turks toward these ancient folk of Christ, and we needed such a volume as this to make us remember. Is it not significant that a Jew should become the champion of the Christian children of Armenia, that he should be the protester against every form of injustice, oppression and exploitation of the weak on the part of the strong everywhere? It is a tremendous tale of courage, love, sacrifice, hope and devotion. Surely the One for whom there was no room in the Inn, nor even in the world, will give his benediction to this child of Israel who has taken up the pen to fight for the cause of the forgotten children of the land of his birth.

Another book I have read and re-read is *Road to War*, by Walter

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Millis. It is a book that needs to be pondered very earnestly at this crisis in world affairs, telling as it does with such frankness the tale of how we drifted, or were drawn, into the maelstrom of the European dog-fight. With relentless candor Millis takes us back over the way we trod in 1914-17 and shows how the mind of America became inflamed with the war-madness. Reason, respect and reverence went down before diabolic propaganda. We became puppets, but it was not Bunty who pulled the strings. In the disillusionment of these after years there is much for which we are ashamed, but there are some things that stand out in clear perspective of which we may be thankfully proud. There was Henry Ford's peace ship, laughed at then, but now the laugh is on the other side: at any rate his heart was right. There was Bryan's sacrifice of his high place because he would not be a party to an act that would inevitably lead to war. There was Wilson's idealism, circumvented by the war-makers, but with us still, a challenging goal for humanity. To read this book thoughtfully is to become aware of how intricate our modern civilization has become and how necessary it is that we learn to live on this planet in a spirit of human brotherhood.

While we are on the subject of war mention should be made of *Paths of Glory*, in which Humphrey Cobb has worked over an alleged incident of the war in France where a regiment was punished for failing to take the objective desired by a psychopathic, megalomaniac general. It is a story of the ruthlessness of the war-machine and of the unsuspected valor of greatness in obscure men. One rises from the reading with a desire to smash the institution headed by Mars and to re-mould the social order to the end that the individual might have the chance to live his life in the service and sacrifice of his own choice, not as a mere pawn moved by caprice, sacrificed by the whims or sullen passions of sodden militarists.

Personal History, by Vincent Sheehan, is of the confessional order. This amazing young man traces his course from innocent individualism to the hour of his complete awakening to the long view and entire sympathy with the struggle for an emancipated world. Revealing is his account of anti-Jewish prejudice on the campus of Chicago University. His own freedom from any tinge of hatred of Semitism is seen in the acknowledgment of his

friendship with certain remarkable Jews whom he found more Christian than many who wear the name. His own approach to the spirit of universal brotherhood is seen in the fact that he was able to move about the world unmolested, save in Spain. In the Rif, in Persia, China, Russia, Palestine he was able to travel freely, largely because he carried with him no racial antipathies. Step by step he was weaned away from provincialism, caught up into the wider life of the spirit of man, and made aware of the tragedy and the final triumph of our troubled humanity. Certainty came to him in Athens when he was viewing the Parthenon, the miracle of the entasis of the marble columns made him sure "of duration in the life of man, survival of his best and attrition of his worst, in the unending conflict by which he stretches his powers against time." As for the individual, even though he may not take an active part in the revolutionary struggle to create a new earth, he must find some place with relation to it in which his own existence will be integrated with the brotherhood of mankind.

One of the finest things of the year is Anne Morrow Lindbergh's *North to the Orient*, because it is another chapter in the absorbing narrative of man's conquest of the air, and at the same time his breaking down of the barriers that separate lands and continents. It is a travel narrative, the story of the flight of the Lindberghs across Canada, along the Arctic Circle, across the Bering Sea, down the coast of Japan, and over the raging floods of China's Yangtze River. It is not an exhaustive tale, neither is it exhausting. We have just bits of the journey, each of them cut like a cameo, each chapter a gem, every chapter alive with human interest. You will linger fondly over her account of the service in the Presbyterian mission at Point Barrow where the minister made the imagery of the shepherd population of Palestine meaningful to the Eskimos of the frozen North. (Thine is the Kingdom, "the dynamite," and the glory forever!) You will appreciate—and then remember something—when you read her account of how she found a point of contact with Russian women in Kamchatka by showing the picture of her little boy. (She did not say "Alas!" but we do.) And if every American visitor to Japan were as gracious as she, where would go our Japanese problem? And what a picture of the starving millions in China! I vividly remember her appeal over the radio on behalf of the hungry chil-

dren of China just a few days before her own little one was snatched away from her forever. Our hats off to America's ambassadress of good-will!

The answer to the question why revolutions happen is simply that they do not happen—they are caused. One has but to read *Francis the First*, Hackett's illuminating account of the fighting and frolicking, the hard pride and the soft philandering of the First Gentleman of France, to understand there is a guillotine in the offing. Or, if you prefer, pick up the Portrait of an Empress, *Catherine*, by Gina Kaus, and follow her bewildering and successful career—successful from the aristocrat's point of view. The picture that unfolds in the pages of this fascinating volume is not a pretty one—the cruelty of those in the seats of power, the intrigues of the court, the open licentiousness, the oppression of the poor and the utter heartlessness of the rich and noble. The man with the hoe, bowed by the weight of centuries would speak—has spoken. The proletarian revolution was inevitable, considering the conditions allowed to prevail in Russia.

Of course there have been other books on my library table the past year, the kind of books a minister is expected to read, sermons and theses by great preachers, essays on sociology, religious novels, such as *Green Light* (Douglas) and *The Inquisitor* (Walpole), Oxford Group revelations, works of theology, biography and travel. The intent of such, whether avowed or not, is to lead toward a world in which we understand one another better. But these books I have been talking about seem at first thought scarcely books of brotherhood, and yet as we read we begin to realize that deep within them flows a stream of sympathy for fellow human beings, set to work out together on this far-traveling planet a fairer social order.

In other words when the ear is attuned to the Christmas music one can hear the bells, ringing out old forms, ringing in the new that is to be. In the books of our day there throbs a passion for brotherhood. In spite of war's alarms a kindlier spirit is abroad. Once again we lift up our hearts in hope. The old dream we have so vainly dreamed is not a vain dream: some day there shall be

"Something kindlier, higher, holier—all for each and each for all."

A Book About Revolution and Religion

"The Sky is Red," by Jean S. Milner. Pastor, Second Presbyterian Church of Indianapolis, Indiana. Bobbs Merrill Company, $2.50—1935.

This book has more than its intrinsic worth to commend it to any one concerned about the church and its cause in these days of uncertainty and anxiety. It is written by a busy and successful pastor who speaks out of the actual world in which people live. His is no mere academic concern. While there is nothing strikingly original in its pages, it has the value of showing pastors and laity just what points of view are preached by one who holds the esteem and affection of his parishioners. If one is inclined to timidity in dealing with issues which disturb people today he should read this book. Again, the author candidly and frankly advances beyond the old trenches held by theological controversialists of the last two decades. "Extreme fundamentalism," he says, "is impossible. Extreme liberalism is dead."

The first half of the book deals with the ancient world, called "Yesterday." Its contribution to our contemporary faith is examined in order that we may deal more intelligently and effectively with the tasks which face us in the present. The Bible, its early documents, their characteristics and dependability, and the religion of Jesus are discussed against their historical background. The second division treats the world issues, both intellectual and social, which Christianity confronts now and is called "Today." Such problems as belief, social justice and Christianity and war are considered, concluding with a chapter entitled, "Trends in Our Time." Dr. Milner sets forth the dangers of liberalism and fundamentalism, the confusion resulting from identifying a living and growing faith with a fixed and static creed, and challenges the church he loves and serves to "lead our generation in a really great Christian movement." While this book is not without significance for ministers its chief value is for the laity. Pastors will do well in circulating it among their parishioners. It is a clear, courageous and timely statement of issues with which Christian people must come to grips if we are to move out of our present social chaos to a new and better day.

WILLIAM L. YOUNG

Book Notes

"Old Age Pensions," compiled by Julia E. Johnsen, 90 cents.
"Lotteries," compiled by H. N. Müller, 90 cents.
"University Debaters' Annual," compiled by Edith M. Phelps, $2.25. The H. W. Wilson Company, New York, 1935.

These three volumes present in compact, accessible form recent material on problems of pressing, current interest and importance. The first contains a discussion of old age pensions of particular interest just now in view of the recent social security legislation. The second deals with the question of legalized lotteries as a source of federal revenue, a question of grave concern to all thinking people. Both of these are source books for those wishing information on these questions and suggestions for the use of the material in talks, discussion, or debates. Each includes a brief, an excellent bibliography of book and periodical references, and quoted materials from many sources for general, negative, and affirmative discussion.

The University Debaters' Annual, as its title implies, is a stenographic report of intercollegiate debates of the season 1934-35 on unemployment relief, munitions traffic, various activities of the "New Deal," foreign policy, and other current issues. Here, also, briefs, negative and affirmative speeches and bibliography are included. Those who are interested in understanding both sides of debatable issues will find divergent viewpoints presented here with admirable fairness.

"The Children's Story Caravan," edited by Anna Pettit Broomell, J. B. Lippincott Co., Philadelphia. 1935. $2.00.

This delightful collection of stories will be a boon to ministers and all leaders of children who have searched in vain for the "story-with-a-purpose" not too obviously tagged. The book includes folk tales, fables from ancient sources, adventures of real people, stories of saints, and narrative poems. Its purpose is to teach, through the effective medium of the story, attitudes of peace, social justice, temperance, and racial understanding. Children and all who understand the power of a well told tale will gladly join this story caravan.

Current Films

The estimates of films here reproduced are offered in response to the action of General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education. This selection includes recommended films only and represents approximately one-fourth of those covered by the National Film Estimate Service from which they are obtained. The estimates are for three groups: A, intelligent adults; Y, youth (15-20) years; C, children (under 15 years).

The Melody Lingers On (J. Hutchinson, Geo. Houston) (Reliance) Serious war-romance of famous pianiste and Italian singer. Father killed, baby lost. Long search and poignant struggle till devoted mother assures son musical career he wants, by telling her secret to foster-parents but never to the boy.
For A: Good of kind For Y: If interested For C: No

Peter Ibbetson (Ann Harding, Gary Cooper) (Para.) Fine camera technique, lovely backgrounds, earnest acting wasted on distorted version that kills charm and subtlety of famous book. Hollywood understands "punch" but not Du Maurier. Ample technique but too little comprehension. Deserves to fail.
For A: Disappointing For Y: Little value For C: No interest

Two Sinners (Otto Kruger, Martha Sleeper) (Republic) The Deeping story finely done. Largely impossible but engaging child, with cheap and contemptible mother, and some crudities in the action, make all the more appealing the two splendid leading roles. Intelligently entertaining. Kruger notably fine.
For A: **Excellent** For Y: **Excellent** For C. Beyond them

The Virginia Judge (Walter C. Kelly) (Para.) An unpretentious but engaging comedy of Southern village life, with strong human appeal and delightful character humor. Thoroughly laughable throughout, and with fine admixture of sound ethical values embodied most unobtrusively. Kelly excellent.
For A: **Very good** For Y: **Excellent** For C: **Amusing**

Camille (La Dame aux Camelias) (Yvonne Printemps) (French film) (Du World) Dumas' classic love tragedy beautifully done, with the great Printemps in the title role. Charming French dialog, notably good sound reproduction, adequate English titles. Excellent for all who know the book.
For A: Fine of kind For Y: Mature For C: No

Last Days of Pompeii (Basil Rathbone, Preston Foster) (RKO) Spectacle film (Lytton's in title only) aiming to portray grandeur, greed and cruelty of Roman civilization in 1st Century A.D. Convincing moral marred by artificiality and gruesomeness. Religious motif well treated. Much historical value.
For A: **Fine of kind** For Y: Probably good For C: No

Way Down East (Rochelle Hudson, Henry Fonda) (Fox) Famous old melodrama beautifully produced, lovely in rural charm, ably and sincerely acted. Story of betrayed, innocent heroine, exiled by village gossip and self-righteous old squire to suffering and near death, is deftly modernized to please.
For A: **Fine of kind** For Y: **Good** For C: Mature

Crusades, The (Wilcoxen, Keith, Loretta Young) (Para) History a la DeMille, splendidly exaggerated. Distorts historical spirit, motives, characters and dates, but vivifies physical history in thrilling action and gorgeous spectacle. Sets, costumes, backgrounds grippingly true. Eyes so full, minds miss falsities.
For A: **Fine of kind** For Y: **Thrillingly interesting** For C: No

Little America (Admiral Byrd and Crew) (Para.) The authentic record of second Byrd Antarctic trip. Heroism, not heroics; adventure, not stunts. Some scenes obviously staged but inoffensively so. Intense, vivid, thrilling, largely instructive despite familiarity of events via radio.
For A: **Excellent** For Y: **Excellent** For C: **Mostly excellent**

A Midsummer Night's Dream (Notable cast) (Warner) Artistic masterpiece, combining unforgettably Mendelssohn's music with the fairyland fantasy, exquisite settings, hilarious low-comedy, and eerie atmosphere as Shakespeare conceived but only modern picture technique could present. Merits universal attendance.
For A: **Excellent** For Y: **Excellent** For C: **Mature but excellent**

Reference Materials

* Contains good Reference List.
† Orders for items preceded by this mark and requests for information should be sent to the Department of Social Education, Witherspoon Building, Philadelphia. Order other materials from the Sales Agencies listed on page 32, except where otherwise indicated.

"Social Progress"—This magazine should be in the hands of all church leaders. Subscription price 25 cents a year, 5 copies sent to one address, $1.00 a year. Please use subscription blank on page 32.

The Alcohol Problem

*The Junior and the Problem of Temperance—Junior Study Unit. Teacher's Edition 20 cents; Pupil's Edition 15 cents.
*A Presbyterian Program of Temperance Education—A guide to pastors and leaders. Free.
Alcohol As a Food—2 cents each, 50 cents a hundred.
Alcohol, Its Influence on Body and Mind—4 cents.
*Alcohol and the Liquor Problem—A worship and discussion program. 10 cents. Worship services printed separately, $1.00 a hundred.
Alcohol, the Individual and Society—A two period study unit. Westminster Departmental Graded Quarterly for young people, October, November, December, 1934. Teacher's and Pupil's edition, 15 cents each.
*The Liquor Problem, Unit E—A study and discussion outline, 15 cents. Tests—to be used with Unit E, 5 cents.
Have This Mind in You—A temperance worship service. 12 or more copies, 1 cent each.
One Year of Repeal—John Haynes Holmes. Reprinted from the Christian Century, 10 cents a copy, $5.00 a hundred.
My Temperance Declaration—(A card to be signed), 2 cents each, 75 cents a hundred.
The Alcohol Problem—A Bibliography—free.

Motion Pictures

*How to Select and Judge Motion Pictures—Worth M. Tippy, 25 cents.
*Better Films Councils—Worth M. Tippy. A manual for leaders, 15 cents.
Declaration of Purpose (A card to be signed), 30 cents a hundred.
(These three may be ordered from the Federal Council of Churches, 105 East 22d Street, New York City.)
Our Movie Made Children—Henry James Forman. Macmillan, New York, 1933, $2.50.

Peace

The Will to Peace—A Service of Worship and Remembrance. 12 or more copies, 1 cent each.
*Beyond War—A worship and study program, 10 cents.
Services of Worship for World Understanding and Peace—15 cents.
*Program Suggestions for World Peace—10 cents.
†The Churches and World Peace—Walter W. Van Kirk. Free.

Peace—continued

†Peace and International Relations—A Bibliography. Free.
My Personal Peace Pact—A declaration of purpose (a card to be signed), 2 cents each, 75 cents a hundred.

Race Relations

The Church and Race Relations, 4 cents.
Race Relations and World Peace, by Eliot Porter. Young People's Elective. Teacher's edition 15 cents; Pupil's edition 15 cents.

Social Relationships

*A Christian in His Home, by Eliot Porter (Problems of Marriage) Young People's Elective. Teacher's and Student's Edition, 15 cents each.
Social Relationships of Young People by Harry Emerson Stock. Young People's Elective. Teacher's Edition 20 cents; Pupil's Edition 15 cents.
Ideals of Love and Marriage. 5 cents single copy; $4 a hundred.
†Report of the Committee on Marriage, Divorce and Remarriage, adopted by the General Assembly of 1931. Free.
†Sex Education in the Home. Free.
†Keeping Fit. Free.
†A Bibliography on Education in Family Life, Marriage, Parenthood, and Young People's Relationships. (New) 10 cents.

Economic and Industrial Relationships

The Church and the Social Question, 4 cents.
Social Ideals of the Churches, 5 cents.
*Economics and the Good Life by F. Ernest Johnson (An adult study unit). Paper $1; cloth $1.50.
What Your Church Can Do in Social Service, 5 cents.
†Economics and Social Relationships—Bibliography. Free.

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